Louth's Department.

THE YOUNG CHURCHMAN'S CATECHISM.

OF THE GENERAL FRAME AND CONSTITUTION OF THE CHURCH OF ENGLAND.

Q. 95. Do you consider our ecclesiastical establishment to be assimilated to the practise of the primitive church?

A. It is as nearly conformable as change of circumstances will ad nit; and episcopacy can certainly be proved to be an apostolical institution: for the Apostles uniformly placed a Bishop over every church which they planted; though we readily acknowledge there in no precept in the New Testament which directs that every church shall be governed by Bishops. church shall be governed by Bishops. During several centuries, however, the pre-eminence and jurisdiction of Bishops were never questioned. Hence it seems reasonable to conclude that nothing short of a cause of very high importance can warrant in any church the disuse of Episcopacy.

Q. 96. Do you consider it necessary that an order of men should be secluded from other professions to attend upon the offi-

A. Most necessary-for 'it must be remembered that Christianity is an historical religion, founded on facts which are related to have passed, upon discourses which were held, and letters which were written in a remote age and distant part of the world, as well as under a state of life and manners, and during the prevalence of opinions, cusfoms, and institutions, very unlike any which are found amongst mankind at present. Moreover, this religion having been first published in Judea, and being built upon the more ancient religion of the Jews, is necessarily and intimately connected with the sacred writings, with the history and polity of that singular people: to which must be added, that the records of both revelations are preserved in languages which have long ceased to be spoken in any part of the world. Books which have come down to us from times so remote, and under so much unavoidable obscurity, cannot, it is evident, be understood without study and preparation The languages must be learnt. The various writings which these volumes contain must be carefully compared with one another and with themselves,' &c. &c.

['The primary truths of Revelation, it is acknowledged, offer themselves at first view in the sacred volume; but there are latent riches and gems of inestinable value, which can be brought to light only by a deeper and more laborious research. There are numberless exquisite harmonies and retired beauties in the scheme of Revelation, which are rarely discovered without the union of great industry with cultivated talent. A collection of writings composed on various occasions and at remote intervals of time including detached portions of history the most ancient, and o poetry awfully sublime, but often obscure—a book containing continual allusions to munners unknown in this part of the world, and to institutions which have long ceased to exist, must demand all the aid that ingenuity and learning can bring towards its elucidation.......In proof of the assistance religion may derive from learning, rightly directed, we may appeal to the writings of an Usher, a Newton, and a Byrant, to the ancient apologists of Christianity, who by means of it, unmasked the deformities of polytheism, to the Reformers whom it taught to remove the sacred volume from the dust and obscurity of cloisters and exhibit it in the dialects of Europe, and to the victorious impugners of infidelity in modern times.'—Robert Hall.]

Q. 97. But is it compatible with justice to levy a tax indiscriminately upon persons of every religious persuasion and apply the produce to the teachers of a particular creed?

A. If a state is of opinion that national piety and virtue will particular description, it has the same right to adopt this measure, as it would have to impose a general tax for the support of a board of physicians, should it deem that step conducive to general health, payable even by those who would not choose to employ them.

Q. 98. Is it not often found that contention respecting tithes

disturbs the harmony which ought to exist between a clergyman and his parishioners?

A. We are aware that objections are urged against the payment provided by the piety of former ages for the service of God, since more has been thought of the profit of the land, than the good of the men who dwelt upon it. And while human nature remains as it is, contention will not in all cases perhaps be avoided. however moderate a clergyman may be in his demands, and however solicitous to make every reasonable sacrifice in his power, rather than lessen the sphere of his usefulness.

Q. Ought tithes then as a legal provision for the clergy to be

still maintained and enforced?

A. Even if God had no right to require; or if there were no word commanding the tenth to be devoted to his service, "who is Lord and giver of all," or if he had never assigned this right to his servants the ministers under the Gospel, as he did most clearly under the law, yet surely the proprietors who were princes, peers, or people of this country, our pious progenitors, had a civil right to the land and the fruits thereof, which no law of God ever forbad them to dedicate, as they had a mind, to his service. Nay, they were commanded to honour God with their sub-tance, Proviii. 9. and this they have often done by the full and frequently renewed consent of all Estates in this nation for many hundred years past. A refusal therefore to pay tithes for the support o eligion, can be maintained on no ground that would not equall attack the foundations of all endownents and invalidate the right of property in general; nor do we see how the alienation of them their appointed use can now be lawful by the will of any man. Still, it is understood, that parties incline, at present, to the desirableness of some commutation; but who is to frame a practica-

['King Ethelwolf, with the prelates and princes in several pr inces in all England, of their free will endowed the church with the tithes of lands, go als, and chattels.—See Sir Edward Coke on Lit. Ten 1. 1. c. 9. Sect. 73 An. 850.

Which way of maintenance was as anciently so generally settled in all Christian countries after Constantine's time as well as in England. The benefit of which, as all other things thus given to fell, and in winter its cold and dimness were like those God, returns to the bosom of the givers. The Divine munificence, as the heavens, always returning with liberal showers, and fruitful dews, upon us, whatever grateful exhalations our devout humility, as the earth, sends up to him either in charity to the poor or requital to his ministers.' See the following Scriptures.

Gen. xiv. 20. And he gave him tithes of all.

Gen. xxviii. 20, &c. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. And this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

Malachi iii, 8. Will a man rob God?

Acts v. 3. Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

Matt. xxvi. 8. To what purpose is this waste? (might not the glebes and tithes be sold and better employed?) Not that Judas cared for the poor (or these for the people) but because he was a third and had the See also 1 Cor. ix. 6, 7, 8, &c. Gal. vi. 6.]

CHURCH CALENDAR. March 1.—Quinquagesima Sunday.
4.—Ash-Wednesday.
8.—First Sunday in Lent.
15.—Second Sunday in Lent.
22.—Third Sunday in Lent.
25.—Annunciation of Virgin Mary.
29.—Fourth Sunday in Lent.

THE CONVENT OF ST. ANTONIO, NEAR EDEN, IN LEBANON.

Antonio by the arrest and imprisonment of Assadish. tion, a spirit of bigotry, intolerance, and persecution: it was cruelly eyinced in this instance. Assad was a of the American missionaries in Beirout, a man of considerable talent, and a resident for many years in Syria. met by his pupil with arguments and comments more be faithful unto death. clear and powerful than his own: the result was, that, in the course of a few months, the mind of Assad slowly yielded to conviction: he at last threw off his Maronite errors, and became a sincere Protestant. The decision a skilful teacher: he continued to teach and to reside among the Protestants. It was said that he was about

terary Arabic: by circulating the New Testament in with his hand how the rest should be placed. resolved to stifle the heresy in the bud, and Assad was scorched him. seized, and conveyed as a prisoner to the convent of St. Antonio: he was inveigled from Beirout into the moun- a new fire was kindled; but it burned below, and only tains, and there arrested. In a narrow cell within these scorched him as before. During the first and the second walls he passed several months: a vigilant watch, some fire he prayed, saying mildly and not very loudly, but as austerities, and a close confinement, did not abate his one free from pain, "O Jesus, thou son of David, have firmness, but made him cling to his new and loved sen- mercy on me and receive my soul." After the second timents the more. He contrived to make his escape from the cell and walls of Antonio, and gained a neighbouring hamlet. Having tasted of the tender mercies of the priesthood, he should have fled from their retreats to Tripoli or Beirout, where they dared not molest him, and he would have been safe under European protection. But in the integrity of his purpose, he desired to convince them that he was no firebrand or hypocrite, as they proclaimed him, and that his faith could make him fearless: he therefore lingered a few days in the vicinity, and was again arrested, and conveyed, not to St. Antonio, out to the stronger monastery of Canobin. Here resides the great patriarch of the Maronites, by whose order Assad had been imprisoned in St. Antonio; at his hands little mercy could be expected. The captive was closely confined in a cell, kept from breathing the fresh air, with scarcely enough sustenance to support nature: bread and water twice a-day is said to have often been his fare. It is uncertain how long he thus lived; not many months: nis health failed fast under this treatment; and the priests at last gave out that he was dead. The missionaries had striven for his liberation: but the country was at this ime in a most disordered state; the Egyptian army was n Syria, and individual grievances were almost unheeded; the situation of the consuls depended on the success of

On the report of Assad's death, Mr. T., merchant of Damascus, went to Ibrahim Pasha, who instantly gave him an officer to search the convent of Canobin .-On arriving there, they were conducted, not to the cell of the living Assad, but to his recent grave. Canobin, where this unfortunate youth perished, is worthy to be a tribunal of the Inquisition; built on a steep precipice. it appears as if suspended in the air, being supported by a high wall built against the side of the mountain .-There is a very deep rupture, or chasm, running many hours' walk directly up the mountain; it is clothed with wild verdure from top to bottom, and many streams fall down its sides. Canobin stands about midway down the side of this chasm, at the mouth of a large cavern; some small rooms front outwards, and enjoy the light of the sun; the rest are all underground. In one of the latter the captive was immured; the light was dim that entered his cell, and was scarcely sufficient, even from them, because there is always the same cause, even the Spiat mid-day, to allow him to read. Taunted by the monks, menaced by the patriarch, he had no companionship, save his own lonely hopes and meditations; it was a bitter trial to be thus forsaken, in the infancy of his career, by those who had called him to it, and who could not now save him. Exclusive of the bolts and bars of Canobin, the power of the patriarch was very great on the mountain, -a minute, widely extended inquisitorial power, whose ramifications and influences enter into every Maronite convent, hamlet, and house .-Assad was destitute of the subtlety and daring with which to meet such a power; yet he will not have suffered in vain: the complaints of the poor Maronite, the appeals from his prison-house, to which no one replied save in scorn and hatred, will come forth from the deep chasm of the mountain, and call others to bear testimony to the truth for which he was a martyr. One or two of the more aged fathers sought to turn Assad back to his lost hopes and superstitious observances, unable to conceive why he was thus changed, to forsake the belief and the Church of his ancestors, his relatives and friends. At last they troubled him no more, perceiving that he was neither to be moved nor persuaded: he lemn occasions, every thing should be so conducted, as to enliven sure by his keepers, on his cell no cheerful beam ever

THE LAST HOURS OF BISHOP HOOPER.

Bishop Hooper was burned in Gloucester, in the reign of Queen Mary. He had been brought up a Roman Catholic, but after a diligent examination of the Scriptures became convinced of the errors of that system, and embraced the religion of the Reformation. For this snares, and say that no man shall see them ,-then it is that the step he was so persecuted as to be forced to take refuge on the continent. On the accession to the British throne of the excellent Edward, the reformer returned to his native country, but not, it would seem, without presentiment of the fate that awaited him. And, as if endowed with the spirit of prophecy, he is stated to have said to his friend Bullinger, at their parting interview, 'The last news of me you shall hear, but I shall not be able to write, for where I shall take most pains there you shall hear of my being burnt to ashes.' After his return to England his eminence as a preacher of the everlasting gospel led to his elevation to the then united sees of Gloucester and Worcester-a station in which he exhibited the zeal, humility and assiduity of a primitive prelate. On his appointment he was furnished by the herald with the following remarkable coat of arms; -"Three crosses on a bar, with rays of glory shining from heaven upon earth, and for the crest a lamb in a fiery bush." On receiving these arms the bishop was A recent but painful celebrity has been given to St. much affected, and observed, 'I think I shall die for the truth.' These symbols his subsequent history ren-Shidiak, whose crime was an attempt to introduce a more | dered surprisingly appropriate. Edward's reign was depure and simple faith into Lebanon. There is, in the Maronite Church, on any attempt at reform or purification in England. (See John xvi. 2.) Under his successor a meet type of the sanguinary system to which she was so bigoted a devotee, the venerable prelate was young man of some property and influence in the moun- deprived of his bishopric, confined in a London prison, tain: he undertook to teach the Syriac to Mr. King, one treated with much severity, and eventually sentenced to tles; not in the shadow of his cave, but in the shadow of God's execution at Gloucester, the scene of his benevolent labours. On this occasion he really went like a lamb to Though, being a man of war, he well understood the grand im-Whilst reading the Old Testament together in the an- the stake, enduring the terrific ordeal with invincible pacient Syriac, Assad would often comment on various tience and constancy. He also underwent three severe passages, and point out the errors and defects of Mr. crosses, being consumed in three several fires, while the (such as Strabo tells us there were many in Palestine; and such King's belief, and expatiate upon them. In doing this, rays of celestial love conspicuously shone upon him in however, he had not counted the cost; he was often the triumphant fortitude with which he was enabled to gedi, and the rest, which we meet with so often in David's

When his body had been fastened to the stake by an iron hoop he looked round on the people, for being tall, and knowing he could not be safe on this side Omnipotence, he and standing on a high stool, he could see to some distance. The surrounding crowds were weeping for him. fortress, and his strong-hold, his high tower, and the hill of his of Assad made a great sensation over Lebanon: he was Then lifting up his eyes and hands together he prayed, defence. - Archbishop Sancroft. probably for them as well as for himself. The person who was appointed to make the fire came to him, and to translate parts of the Gospel into Arabic, for circu- asked his forgiveness, to whom he replied, "Why should knowledge that there was a cause (or causes) for all things in nalation among his countrymen; for the services in the I forgive you? I know of no offence which you have ture; yet we could never tell whether there was only one cause, or

which the people can understand: in the schools the the reeds were thrown up, and he received two bundles Psalms are allowed to be read in Arabic. The spoken of them in his own hands, and embraced, and kissed language of Lebanon is Arabic, the literal, not the li- them, and then put one under either arm, and showed

this language, which a portion of the people can read, and the remainder can understand when read to them, be lighted; but as the faggots were green it did not soon an inestimable boon would be conferred. This was af- kindle, and it was a considerable time before the reeds terwards effected, but not by the hands of Assad. His caught it. At length it burned round him; but the example might be contagious: the priestly authorities wind blew the flames from him, so that they only

After some time a few dry faggots were brought, and fire was spent he wiped both his eyes with his hands, and looking on the people said with a raised voice, "for God's love, good people, let me have more fire." All this while his lower parts were burning; but the faggots being few the flame did not reach his upper parts.

A third fire was then kindled, which was stronger than the two former. The bladders of gunpowder now burst, but they were so placed that they did him no service. He now prayed with a loud voice, "Lord Jesus have mercy on me, Lord Jesus receive my spirit.' These were the last words he was heard to utter. But when he was black in the mouth, and his tongue swollen, so that he could not speak, yet his lips moved till they were shrunk to the gums, and he knocked his breast with his hands till one of his arms fell off, and then knocked with the other, until by a renewal of the fire his strength failed, and his hand stuck to the iron on his breast. Immediately bowing forwards he yielded up the Ghost .- Sunday School Visitor.

The Garner.

CHRIST'S PRESENCE IN THE CHURCH.

In the first place, I observe, how much we are all bound to acknowledge the goodness, to praise, magnify, and adore the name of the most high God, in that we were born and bred, and still ive in a church, wherein the apostolical line hath through all ages been preserved entire, there having been a constant succession of such bishops in it, as were truly and properly successors to the apostles, by virtue of that apostolical imposition of hands; which being begun by the apostles, hath been continued from one to mother, ever since their time, down to ours. By which means, the same spirit, which was breathed by our Lord into his apostles is, together with their office, transmitted to their lawful successors, the pastors and governors of our church at this time; and acts, moves, and assists at the administration of the several parts of the apostolical office in our days, as much as ever. From whence it follows, that the means of grace which we now enjoy, are in themselves as powerful and effectual as they were in the apostles' days: and if they prove not always so successful now as they were then, that cannot be imputed to any want of efficacy in them, but to some defect or other in those who use them. For they who are duly prepared cannot but always find the same effect rit of God moving upon his word and sacraments, when administered by the apostles, to whom it was first given .- Bishop Be-

DECENCY AND ORDER.

We know that some Christian societies have so disfigured the public worship of God by an abundance of unmeaning ceremonies as to render it weary and disgusting: others, again, have fallen into the opposite error; these, by the rejection of all ceremonis observances, however significant and proper, have made the divine service to appear cold and uninteresting. There is a medium to be observed. The ceremonies adopted in religious ordinanees, should be neither numerous, intricate, nor vain. When this happens they confuse and fatigue, more than they assist the mind. They should be sufficient to animate and engage the attention -so obvious in their meaning, as to be explained by their application. The different parts of the service should sueceed each other with regularity; they must not be injudiciously mingled; because in this case, the result will be confusion; the mind will be agitated with contending emotions, the attention distracted, and that tranquillity of spirit, which is so very desirable in the celebration of the divine worship, will be entirely destroyed. Upon these somight well anticipate death with pleasure; his failing the affections, retain the attention, and render the employment health had no pity, his sufferings were watched with plea- of the Lord's house agreeable and instructive to the devout worshipper.—Rev. Dr. Draper.

THE F RCE OF EVIL COMBINATIONS.

The solitary Atheist, who in his closet weaves the web of sophistry, though he may occasion the destruction of some few, who heedlessly entangle themselves in his toils, is rather an object of contempt than of terror. But when men of turbulent and ambitious spirit, covetous of applause, or anxious to lessen their own uneasiness by communicating a portion of it to others, encourage themselves, and commune among themselves, how they may lay work of Satan prospers .- Bishop Van Mildert.

THE HIDING OF GOD'S FACE.

You all know the difference of feeling between a sunshiny and a cloudy day. The real heat may be the same; nay, the cloudy may be warmer than the sunshiny : for we have often bright sunshine in the clear frosty days of winter, and heavy clouds in the middle of summer. But though the real heat may be the same on both days,-though the thermometer, as it is called, or the glass which measures heat, may tell us that the cloudy day is the warmer of the two, -yet, to our feelings it may be quite the contrary. There is something so enlivening in the sun, that I have often known persons come in from awalk on a bright winter's day, and speak of it as very pleasant; while the same persons, on a damp cloudy evening in July, would be the first to shiver, and wish for a fire. Now the difference which it makes to a man's body, whether the sun is shining upon him, the same difference does it make to his soul, whether God's face is shining on him or no. Let God's face shine on the soul, it walks in the brightest sunshine: let God veil his face, and cloud it over, the soul feels discomforted. Thus it is written, "Thou didst hide thy face, and I was troubled." (Psalm xxx. 7) .- Rev. A. W. Hare.

DAVID'S TRUST IN COD.

Holy David stands here before us as a great example. He trusts not in the wings of his army, but in the Lord of Hosts and batwings; not in the height of his rock, but in the rock of ages .portance of a castle well seated and fortified; of a mount or rock inaccessible; of a cave in that rock capacious and defensible, were probably the cave of Adullam, and the strong holds of Enstory:) yet severed and abstracted from the Divine protections, he slights all these, as paper walls, and cobweb fortifications:

Though, without a revelation, we might arrive at a certain *From "Syria, the Holy Land, Asia Minor, &c illustrated." "I am appointed to make the fire." "Therein," said the man, ality of any such cause, nor the moral character of it; we must

Maronite and Greek Churches are mostly performed in Hooper, "thou dost nothing to offend me; God forgive disbelieve either its wisdom, its goodness, or its power. So that the ancient Syriac and Greek languages, not one word of thee thy sins, and do thy office, I pray thee." Then not one single truth of theology could, by any possibility, be arrived at on natural principles .- Rev. W. J. Irons.

Advertisements.

NEWCASTLE DISTRICT SCHOOL. THE Public are respectfully informed that this Institution will be re-opened on the 6th of January next, under the superintendence of the subscriber, whose efforts for the improvement of his pupils, he trusts, will merit and secure general patronage.

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Hebrew, French, and other modern languages, extra. Each pupil will be charged 2s. 6d. per term for fuel, epairs &c.

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ROBERT HUDSPETH, Principal. Cobourg, Dec. 26, 1839.

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MARGARETTA CROMBIE, Principal. Toronto, Sept. 16, 1839. ANTED, an Assistant (a member of the Church of England) qualified to teach the usual branches of an English education. A person acquainted with the National School system would be preferred; who, for the present, would be satisfied with a small salary. Application to be made at the UPPER CANADA CENTRAL

SCHOOL, Toronto. November 25, 1839. MIDLAND DISTRICT SCHOOL.

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bedding, and silver dessert spoon. For further particulars apply, if by letter post paid, to

N. B .- The present term will end on Tuesday, Decem

ber 24th, and the next will commence on Monday, January Kingston, U. C., December 11, 1839.

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THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin. has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance.

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36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the reat, a large wood-shed, store house and boiling house, and good piggery and poultry by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water was be

river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property. For particulars apply to D' Arcy E. Boulton, Esq. Co-

bourg, or to the Proprietor, on the Premises." ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839.

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SHUTER & PATERSON Toronto, Dec. 12, 1839. 5-1w31

COMMERCIAL BANK, M.D.

OTICE is hereby given, that all Promissory Notes and Acceptances discounted and falling due at this Bank and its Offices, after the first day of April next, if not retired on the last day of grace allowed by law, will on the following day, be placed in the hands of the Bank Solicitors for recovery.

By order of the Board. F. A. HARPER, Cashier.

Kingston, 26th Dec., 1839.

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suitable for this market.

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Printed Saxonies and Robe D'Orleans and Muslin de Laines;

Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Blond Gauze Veils; Black and Colored Silk Velvets; Bobbinnetts, Quillings, Tattings, Thread Lace and Edgings;

Thibet and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas; White and Colored Stays;

Book, Jaconett, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars. ROSS & MACLEOD.

Toronto, 26th Sept., 1839. BRITISM SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-St. Toronto ALEXANDER DIXON,

ESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] a very contact that he has just received [direct rom England] and the heat that he has just received [direct rom England] a very contact that he has just received [direct rom England] and the heat that he has the heat that he heat that he has the heat that h SADDLER AND HARNESS MANUFACTURER, from England] a very extensive and Fashionable assort

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain which he is resolved to sell at the lowest cash prices, viz: Ladies' Saddles, improved pattern.
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Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasons, &c. &c. &c. N. B.—Every description of single and double harness.

manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839.

CUTLERY, MILITARY & FANCY STORE.

NO. 120, KING STREET, TOPONTO.

HE Subscriber tenders his grateful and nowledgments to his numerous customers, for the liberal encouragement he had numerous customers, for the liberal encouragement he received since his commencement in this City, and respectfully is forms them, that he has received direct from England, a well steed stock of articles in the above line, partly consisting of Infantry and Cavalry Regulation Swords; common Dashe Swords; Frog & Sling Belts; Staff Officers' Belts; Sabre Cavalry and Infantry Shalls and Scales; but well in Infantry and Infantry Shalls and Scales; but well in Infantry and Infantry Shalls and Scales; but well in Infantry and Infantry Shalls and Scales; but well in Infantry and Infantry Shalls and Scales; but well in Infantry and Infantry Shalls and Scales; but well in Infantry shalls are shall be sha Cavalry and Infantry Shells and Scales; best quality Infantry and Navy Regulation Buttons; Navy Lace; Gold and Silver Lace, rious qualities and patterns, Light Infantry and Battalion Gold and Silver Sword Knots; real Silver Epaulets; Gold and Plated do.; Gold and Silver Cord; Gold and Silver Cord; Gold and Silver Cap Mountings; Brass, Steel and Comment Silver Cap Nountings; Brass, Steel and Comment Silver Cap Silver Springers

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring water power.

This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably and a second and second a lery, Military Goods, and Surgeons' Instruments, in a manner superior to any thing heretofore done in the Country, and as good if not superior to any imported from Europe

not superior to any imported from Europe.

Razors, Knives, Scissors, Surgeons' Instruments, &c. &c., best every other article of Steel, Brass, or Silver, repaired in the

SAMUEL SHAW. ossible manner.

Toronto, Sept. 12th, 1839.

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[E. D. CHATTERTON, PRINTER.]